

SCOTLAND.—Pilgrims in Rome

A telegram received in Edinburgh on April 27 from Rome stated that the Scottish pilgrims, in number about 100, were that day granted an audience by his Holiness the Pope. The Archbishops of St. Andrews and Edinburgh and Glasgow and the Bishops of Aberdeen and Dunkeld, representing the Scottish hierarchy, presented handsome donations of Peter's Pence from Scotland.

UNITED STATES.—Holy Week in New York

It is stated that on Holy Thursday, in New York city, upwards of 200,000 persons visited the Catholic churches, 50,000 visiting the cathedral alone. At the cathedral, during the entire night, there was not an hour when less than 500 men were in devout attendance about the repository of the Most Blessed Sacrament; and at St. Francis Xavier's Church 5000 persons assisted at the service of the Three Hours from noon until 3 p.m. on Good Friday.

A Collection

The Easter collection in St. Patrick's Cathedral, New York, for the diocesan seminary amounted to £7000.

Generous Bequests

Forty-five thousand dollars in bequests to Catholic charitable institutions in Boston and 5000 dollars to the Quincy Hospital at Quincy were given by John J. Day, of the latter city, who died recently. Mr. Day left 5000 dollars each to the Quincy Hospital, Boston College, for a scholarship, Carney Hospital, South Boston, for the establishment of a bed, the Working Boys' Home, Boston, Home for Destitute Catholic Children, St. Joseph's Home for Females, St. Vincent's Orphan Asylum, House of the Good Shepherd, Roxbury, St. Mary's Infant Asylum, Dorchester, and a convent in East Boston. In addition to these bequests Mr. Day left to the pastor of St. Mary's Church, Boston, and the pastor of St. John's Church, Quincy, 5000 dollars each. Mr. Day was formerly in business in Boston, but retired about four years ago. He was 51 years old. At his death he was assessed for nearly 250,000 dollars worth of property in Boston and Quincy.

An Apostolic Mission House

One of the great Catholic events in Washington in April was the laying of the corner-stone of the Apostolic Mission House, at the Catholic University of America. This project was conceived at the Winchester Conference of Missionaries in August, 1901, and was placed in charge of the Catholic Missionary Union, which authorised the Very Rev. Walter Elliott, C.S.P., to make collections for building and endowment. The American Archbishops, at their meeting in November, 1901, expressed their warm approval of the object, and promised it all possible aid and encouragement when it should have assumed practical shape, selecting, against the day, Father Elliott for rector. The object of this work is to provide missionaries for the apostolate among non-Catholics and also to assist the spiritual needs of the new possessions of the United States. The men who devote themselves to this work must have a special vocation for it, and, therefore a special training. Hence this mission house, to take the selected candidates from the regular seminary and give them one or two years of what may be called a post-graduate missionary course.

GENERAL

Death of a Vicar-Apostolic

The Catholic missionary work in benighted Africa and the Society of the Holy Ghost have suffered a sad and great loss in the death of the Right Rev. James Brown, C.S.Sp., Pro-Vicar Apostolic of Sierra Leone. When the Fathers of the Society of the Holy Ghost made their first establishment in Ireland in 1859, James Browne, then only 22 years of age, left a lucrative position and sought admission into the little community, then settled in Blanchardstown. He was the first Irishman received into the Society, and during his long and varied career was ever the zealous, faithful religious—a shining example and constant encouragement to the many young companions who followed in his footsteps. In 1860 he went to the central house of the Society in Paris to pursue his theological studies, and was there a model in every way of a true religious. At the call of his superiors, when on the verge of the priesthood, he made the sacrifice of his most ardent aspirations, and set out for Trinidad, West Indies, to take up the arduous duties in that trying climate of Professor in St. Mary's College, Port of Spain. There his sterling worth was quickly recognised, and though not yet a priest he was honored and revered by pupils and people. At the end of 1866 he returned to France, was ordained priest, and made his profession in the Society. He returned at the earnest demand of the community of Trinidad to the scene of his former labors, and quietly and unobtrusively resumed his old work. In 1875 he was appointed Vice-Provincial of the Society and Superior of the College in Trinidad, and until 1892 he held that position with success and honor. He left Trinidad to take up the difficult and arduous position of Pro-Vicar Apostolic of Sierra Leone, 'the white man's grave.'

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PAEROA

The Very Rev. Dean Hackett delivered the first of a series of lectures on 'Capital and Labor' in St. Mary's Church, Paeroa, on Sunday evening, May 31. The subject was treated in a very able and sympathetic manner. The following report is necessarily condensed from the 'Ohinemuri Gazette':—

The Dean prefaced his remarks by explaining that there were many conflicting opinions spread broadcast nowadays, and many of the working classes were in a dilemma as to what was the true solution of the labor problem. The head of the Catholic Church had issued an Encyclical Letter entitled, 'The Condition of Labor,' and therein were contained some very ably thought-out and far-seeing conclusions on the many aspects of the conflicts between capital and labor. The Dean pointed out that the Pope was in a position to speak with great authority on this momentous question; the bishops of the Catholic Church were at stated periods compelled to pay a visit to the Vatican, and lay before the head of their Church a complete account of the religious and temporal condition of their people. The Pope, therefore, came in personal contact as it were with governments of the civilised world, surely then he (the speaker) was justified in taking the Pope's Encyclical as a basis on which to define his position.

The question was a moral one at bottom. The term 'laborer' was often interpreted in its narrowest meaning. He would like to make clear that the term included all workers—whether they exerted brain or hand. For a laborer was really a producer, and as such might be included all who did something that produced. Labor was the creator of wealth, and capital was useless without labor. The mutual relations between the two (the capitalist that employed and the laborer that worked) should then be so clearly defined as to leave no doubt as to the line of demarcation that indicated the rights of each. This was an age of great wealth. Labor-saving facilities had resulted in centralising and accumulating large fortunes. The laborer, too, had bettered his condition, and very often the latter had been worked upon by the false teachings of dangerous agitators, who preached of the Utopian era, when all work should cease. It was necessary then to show that there was nothing antagonistic in the relations of capital to labor, or vice versa. The Catholic Church had ever been in sympathy with the masses, and had always endeavored to restrain the clashing of the two—labor and capital—by pointing out the duties of one toward the other, and by impressing upon men the necessity for regulating their actions by the highest moral standard. Greed and self-interest were as rampant in the world to-day as ever. It was useless to expect men to be just to one another unless they were imbued with the highest principles of morality. Thus it was necessary that behind the enactments of any parliament there should prevail a deep sense of individual justice between man and man.

Labor produces all, and had a dignity of its own. Did not Christ Himself labor. It was necessary for man to work before he could enjoy the good things of this earth. In working we were co-operating with God Himself. Who had created the earth for man's use and benefit and had said, 'In the sweat of thy brow thou shalt eat bread.' Idleness was a danger to the individual and to society.

Although Leo XIII. had not been able to lay down any general maximum wage, his Holiness had spoken with no uncertain voice as to the minimum wage. A worker should be paid sufficient to enable him to provide all the necessities of life both for himself and family; more than this, he should be in a position to have good housing and suitable clothing, and was also entitled to legitimate periods of rest and recuperation. He the worker, should also be in a position to lay aside from his wage, sufficient to provide for contingencies in the shape of sickness and accident, and to make provision for old age. It might be news to many of those present to know that the Pope had indicated in his letter on the labor question, the necessity for such a tribunal as set up by our New Zealand Government. Cardinal Moran had also, on the occasion of the great maritime strike in Australia, pointed out the utility of some court of appeal in the inevitable disputes between labor and capital. It should be impressed upon both the worker and employer that their interests were mutual; that between them was a contract that should be fulfilled faithfully on both sides. All the legal enactments of Governments would prove futile unless the actions of men were governed by moral suasion, and their duty to their fellowman guided by the enactments of the Creator—the highest of all law-givers.

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