

THE POPE AND THE PEACE CONGRESS.

Recently we reviewed an able article, from the pen of Mr. Ward, on the subject of the "Vatican and Quirinal." If ever one contribution were substantiated by another, the attitude of that writer is supported by the New York "Sun's" Roman correspondent, "Innominate." So interesting is his letter on the Pope and the Peace Congress, that we cannot refrain from giving our readers some extracts from it. This very able correspondent says under date of Rome, 13th March:—

"For some months past the official Italian press has been engaged in an earnest campaign against the possible participation of the Holy See in the conference on the disarmament. Considering the peculiar character of that international meeting, it is at first sight not easy to make out what objection King Humbert's Government can have to the Pope's being represented at it, but if the matter is examined more closely it is impossible to perceive in it a new proof of the instability of the political situation in Italy.

"The present Ministry was able to come into power only through the support of Zanardelli and his satellites, and keeps in power only by means of miracles of equilibration and of endless understandings. It is not quite clear why these amiable radicals have got it into their heads that should the Holy See be invited to take part in the disarmament conference, it would be a great triumph for Papal diplomacy and consequently a serious check to Italy's policy, and the dilemma in which they have put the ministry, it must be admitted, is rather cruel—either to forbid the Pope's being represented at the conference or to give up the pleasures of holding office. Needless to say that of the two alternatives Signori Pelloux and Canevaro have chosen the first, and have hastened to employ every effort to stop the invitation on its way."

Passing over various details of political workings in Italy, and the different elements at strife with each other, inside the circle of the Government, we come to these strong words:

"This shows precisely the dexterity of the position taken by Leo XIII. and his Secretary of State, who by assuming the higher point of view of the general interests of the Church and humanity have been unwilling, by raising a point involving political susceptibilities, to place the slightest difficulty in the execution of the noble and generous undertaking initiated by the Czar. Such an attitude removes at once the possibility of any misunderstanding. The Vatican has so far played a perfectly passive part limiting itself to replying to the communications addressed to it, and I know from a trustworthy source of information that it will only give up its reserve when it is invited to do so officially.

"When last August the Czar of Russia caused a circular to be sent to the Governments having representatives at St. Petersburg, in which he proposed the calling together of a conference

that should seek the most efficacious means of assuring to all nations the benefits of a real and lasting peace, and above all to put a limit to the progressive development of the present armaments, he had a copy delivered to the Secretary of State of his Holiness by the hands of his Minister accredited to the Holy See and asked the Pope moreover with particular urgency to lend him his aid and support. Leo XIII. received the Czar's proposal with enthusiasm and transmitted to him at once his warm congratulations and the assurance of his full agreement with him.

"The first step, entirely spontaneous on the part of the Russian sovereign, was not the only one; the Czar sent to the Vatican the programme for the conference at the same time that he had it sent to the other Governments, thus showing that it was not a vague moral support, but actual co-operation."

He thus summarizes the Pope's attitude and the vain attempts to shake him on a subject of so much importance:—

"The importance attached by the Czar to the Pope's support with the view of carrying into effect his great humanitarian enterprise and the marks of courtesy shown by the Imperial Government to the Holy See are a sure guarantee that if the conference were to meet in St. Petersburg, and if Russia had had to invite the powers to participate in it, the Papal Government would not have been excluded. From the moment, however, that the conference meets at the Hague, and that the business of sending out invitations falls to Holland, the aspect of affairs changes completely."

Here follows a wonderful tribute to Leo XIII. —

"Meanwhile the Pope watches with interest, but without passion of any kind, the development of the plot in this little international comedy. Naturally, he cannot look on the outcome with absolute indifference, for the sovereign character with which he is invested gives him the right to certain attentions which hitherto the powers have made it their duty not to neglect; nevertheless he gives to the invitation only relative importance, as the interest he takes in the question itself is rather objective. There is no question in his case of reducing the number of his Swiss guards or of cutting off from the Papal police even a single gendarme.

"As regards his moral influence, it is already more than beyond question by the very fact that the programme of the conference has been sent to him in due form and that his opinion has been asked for officially. The conference alone will be the loser if it is deprived of the verbal exposition of the great and novel plans relating to mediation and arbitration, which the Pope has inserted in his reply to the Czar of Russia's second circular, of which the practical value far surpasses everything that has ever been proposed in that line of thought."

kneeling, she with her long white gown and veil flowing out upon the altar steps, and the flood of light from above, and the priests were chanting mass and all that, the idea that the two who were being married could ever, ever forget that hour or set it aside, couldn't find entrance into the mind. And I tell you when that couple walked down the aisle at last, and the organ just swelled its music, it seemed to tell that the thing which had been accomplished in that hour was for all time and eternity."

"A. B." then adds, of his own accord:—

"Neither the speaker nor the listener in this little review were Roman Catholics. In fact, neither professed to any particular creed, and the latter could recall in answer to the scene described, some very simple ceremonies, which had also left their impression. Scenes where neither the glamour nor flickering lights, the subtlety of floating fragrance, nor the hypnotic

influence of music which rose and fell like the tides at sea. And yet, without any of these accessories, the hour is remembered, and the vows kept holy.

Still, the question remains do pomp and spectacular accessories at a wedding tend to impress the ordinary mortal as making the marriage relation more sacred?

Now, all this is very nice, and there seems to be a degree of appreciation of the effects of Catholic ceremonies on the part of 'A. B.'s' friend; but both are as far from the true conception of the position as it is possible to be. We will simply say that what renders Catholic marriages so effective, and divorces almost impossible, is not the mere ceremonies and the accented—musical and otherwise—of the celebration. It is the fact that a Sacrament is administered, and that the Sacrament brings with it the necessary graces for the state of marriage.

ABOUT INFALLIBILITY AND THE VATICAN COUNCIL.

In our issue of the 8th of April, we published a lengthy statement regarding the question of the dogma of Infallibility and the Council of the Vatican. Unnecessary to repeat any of these arguments then set forth, or the facts stated, to establish that the Vatican Council was not called for the purpose of dealing with that question, but that the promulgation of the dogma, on that occasion, was due more to a series of accidental (yet Providential) circumstances, and these came from without rather than from within the Council. In this connection, however, we find our statements corroborated by Rev. Father Kavanagh, S. J., in an article which appeared in the Northwest Review some weeks ago.

The article reads:—
A correspondent of the London "Tablet," of the 14th inst., in the course of a long communication on Mgr. Gilroy, the Archbishop of Oaxaca, Mexico, writes:—

"It is noteworthy that during his residence at the Accademia, when barely twenty-eight years of age, he was called upon to deliver the customary oration before the Sovereign Pontiff in the Church of St. Peter, on the Feast of St. Peter's Chair, Jan. 18, 1869. In this memorable oration entitled 'De Cathedra Romana B. Petri Apostolorum principis,' etc, he referred to the doctrine of Papal Infallibility, the definition of which up to the time had never been suggested, as the culminating point of the Ecumenical Council. It was received with very general approval, and his Holiness personally expressed his warm thanks to the orator. Archbishop Manning's attention having been brought to it, he requested Mgr. Gilroy to supply him with a copy of his discourse, with the notes and his treatise on the traditions of the Oriental Church, which on account of length could not be incorporated in the printed oration. The Archbishop of Westminster at once formulated a number of reasons why it would be advantageous to define the doctrine of Papal Infallibility. From that time the matter began to be discussed and talked about, and finally the definition of Papal Infallibility became the central feature of the Vatican Council. Thus, as was shown in a correspondence on this subject some few years ago. It will be found that prior to the discourse of Mgr. Gilroy there is no document containing any allusion to the intention or expediency of defining the doctrine of Papal Infallibility."

This is more interesting than true. It would not indeed be a remarkable, though undoubtedly an instructive

fact if the definition of the Papal Infallibility which was to be the most notable issue of the Vatican Council should have been so little thought of before its inception as not to have been, by any means, the motive of its convocation. Just as in the case of the Immaculate Conception the faithful used to pray to Mary Immaculate long before the definition of the dogma, so the Infallibility was believed in by the faithful and acted up to in all preceding ages without the need being apparent for its dogmatic definition. Now, however, in the light of subsequent events as authoritatively infallible utterances might be needed when it might not be easy for the Holy Father to call a Universal Council, we clearly see the Providence of God in the action of the Vatican Council in regard to the ex-cathedra pronouncements of the Pope.

However, that this action can be traced to a suggestion of Mgr. Gilroy, then a divinity student, in a discourse delivered before the Holy Father, in January, 1869, seems more than a trifle absurd. In the first place, had the question not been somewhat in the air, it would have been strangely out of place for so young a divine to have made in the presence of the Sovereign Pontiff such a momentous proposition.

Moreover, we know that in February 1869, the definition of the Infallibility was formally discussed by the Commission on Dogmatic Theology in view of shaping a decree for the approbation of the future Council. Now, such formal discussion was never undertaken without preliminary studies being made by specialists which might easily have taken months of preparation.

Then going further back we have the letters of bishops written to by the Pope in April, 1865, where the defining of the Infallibility seems to be suggested as against the pretensions of the Munich School. Moreover, of the twenty-one reports sent in by the Cardinals consulted by the Holy Father on the 6th December, 1864, to deal with the Infallibility as a matter for the deliberations of the Council, if Council there was to be, to which, however, one of these two was adverse.

In view of these dates, taken from the French translation of Ceconci's History of the Vatican Council, vol. 1, p. 1, 15, 29, 280, some hesitation may be allowed before crediting the discourse of the brilliant young divine, the future Archbishop of Oaxaca, with being the storm-centre whence arose the discussion and final dogmatic definition of the Papal Infallibility.

DENIS FLORENCE McCARTHY.

Numberless times has the "True Witness" reproduced poems from the pen of Denis Florence McCarthy, quoted in articles many of his beautiful lines, or made special mention of his literary merits; yet, very little seems to be known about this genuine poet and patriot, this noble-hearted, high souled Catholic. We take the following sketch of his career from a North of Ireland journal, and we are sure it will be information for many who have never had the advantage of knowing the history of one of Ireland's truest poets and most gifted sons.

"Denis Florence McCarthy, one of the ablest, most genial, most gifted, and most devoted advocates of Ireland's faith, and nationality, was born in Dublin in 1820. Nurtured in the faith of St. Patrick and inheriting all the ardent traditions of the ancient and noble stock from whom he sprung, young McCarthy, though born a legal slave and heliot, felt the fire of a freeman burn in his breast from

his childhood. After receiving a thoroughly Catholic education he graduated in Trinity College, and was called to the Bar in 1846. He never practised, however, but turned to the more congenial pursuits of literature. When the Nation newspaper was started in October, 1842, Mr. McCarthy threw himself heart and soul into the enterprise. The intimate associate of Duffy, Davis, Dillon, Mitchell, Martin, Williams, John O'Hagan, M'Gee, Meagher, and others, he was amongst the earliest, ablest, and most constant contributors to the Nation. He ranked next to Davis in the number, frequency, and ability of his poetic contributions, and was the life and soul of the spirit stirring National movement up to the death of O'Connell, in 1847. In his book of Irish Ballads, edited by himself, with characteristic modesty, he gives us only a few of his own contributions, but pieces of great beauty, such as "The Pillar Towers of Ireland," "The Bay of Dublin," "Waiting for the May," "Kate of Kenmare," "The Memory of Father Prout," and "Derrymane," the

residence of O'Connell, which he visited in 1844, when O'Connell was still alive.

When the Irish Catholic University was opened in 1854, under the rectorship of Cardinal Newman, Denis Florence McCarthy was appointed Honorary Professor of Poetry in that institution, and was a constant contributor to the University serial the Atlantis. In 1850 he published "Ballads, Poems, and Lyrics," embracing translations from nearly all the modern languages of Europe. In 1853, he published in English verse the dramas of the Spanish poet Calderon, with an introduction and notes. In 1857 he published "Under Glimpses and other Poems," and the same year the "Bell Founder," one of the ablest and most successful of his works. He composed the Centenary Ode on O'Connell in 1875, and in 1879 his ode on Moore was publicly recited at our national bard's centenary by the late Chancellor Tisdall, of Trinity College, and on that occasion the writer witnessed his coronation as Poet Laureate of Ireland by the then Lord Mayor of Dublin in the Exhibition Palace, in accordance with the unanimous demand of the late Lord O'Hagan and a crowded and distinguished audience. Mr. McCarthy died about ten years ago, and a daughter of his, a nun in the Dominican Convent, Blackrock, died about a year ago. His wife, a Miss Donnelly, of Dublin, died many years before him. Amongst modern Irishmen of letters none have displayed truer genius, more devoted attachment to country, or more unswerving loyalty to the Catholic faith than Denis Florence McCarthy, late poet laureate of Ireland."

Dr. Adams' Toothache Gum is sold by all druggists; 10 cts a bottle.

"Example is Better Than Precept."

It is not what we say, but what Hood's Sarsaparilla does, that tells the story. Thousands of testimonials are examples of what Hood's has done for others, and what it will do for you.

Dyspepsia — "I was weak and had fainting spells. Dyspepsia and indigestion in severe form troubled me. Five bottles of Hood's Sarsaparilla made me well and strong." Mrs. WILLIAM VANVALKENBURG, Whitby, Ont.

A Good Medicine — "We have taken Hood's Sarsaparilla in our family as a spring medicine and used Hood's Pills for biliousness and found both medicines very effective. For impure blood we know Hood's Sarsaparilla is a good medicine." R. S. PETERSON, publisher Bee, Atwood, Ont.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver bile; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

Professional Cards.
FRANK J. CURRAN, B.A., B.C.L.
ADVOCATE,
BANQUE NATIONALE BUILDING,
Corner St. James Street and
Place d'Armes.
MONTREAL.

C.A. McDonnell
Accountant and Liquidator.
180 St. James st., Montreal.

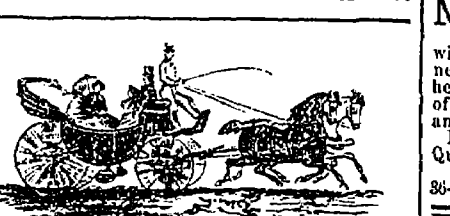
Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms and public corporations a specialty.

Loans negotiated on Real Estate. Superintendence of Real Estate, such as Renting, Collection of Rents, and Repairs. Fire and Life Insurance. Valuations made of Real Estate. Personal supervision given to all matters.
TELEPHONE 1182.

BOARDING SCHOOL AND ACADEMY.

CONGREGATION DE NOTRE DAME.
Corner Bagot and Johnston Streets,
KINGSTON, ONTARIO.

For terms, etc., apply to
MOTHER SUPERIOR



DRUNSWICK LIVERY, BOARDING AND SALE STABLE. Fine Carriages and Road Horses for hire. Special attention given to Boarders. — 65 and 69, St. Alexander street, Montreal. Bell Telephone 528.
D. McDONNELL, Proprietor



HOTELS, SCHOOLS, LODGE ROOMS, PUBLIC HALLS, CLUB HOUSES, STORES, CHURCHES and PRIVATE RESIDENCES
can all be appropriately decorated with Pedlar's Steel Ceiling, not a substitute but superior to lath and plaster, will not crack and fall off, absolutely fire-proof, handsome in appearance. Estimates furnished on receipt of plans.
Pedlar Metal Roofing Co.
OSHAWA, CANADA.

TELEPHONES:
Bell, East 1235. Merchants, 563.

The Co-operative Funeral Expense Society,

1725 St. Catherine St., Near St. Denis Street.

UNDERTAKERS and EMBALMERS.

W. A. WAYLAND, - - - Manager.

The Largest and Best Equipped Society in Canada.

Always carries on hand a complete stock of Caskets, Coffins, Boxes, Crepes, Gloves, Etc. Etc.

Private Conches and Landaus. SPECIALTY—Embalming. PRICES—Very Moderate.

To its members, the Society agrees to furnish at death, a Rosewood Finish or Cloth-covered coffin, a beautiful decoration of the mortuary room, and a first class hearse.

Terms of Subscription are as follows:
From Birth to 5 years of age... \$10 Yearly.
" 5 years to 30 " " " " " 75 " "
" 30 " 45 " " " " " 1 00 " "
" 45 " 55 " " " " " 1 50 " "
" 55 " 65 " " " " " 2 50 " "

Telephone, or drop us a card, and our agent will call to give you more information.

Montreal City and District Savings Bank.

The Annual General Meeting of the Stockholders of this Bank will be held at its office St. James street.

On TUESDAY, 2nd MAY next, at ONE o'clock P.M., for the reception of the Annual Reports and Statements and the Election of Directors.

By order of the Board.
HY. HARBEAU, Manager.
Montreal, 1st April, 1899.

Toilet Articles.

SPECIALTIES of GRAY'S PHARMACY.

FOR THE HAIR:
CASTOR FLUID..... 25 cents

FOR THE TEETH:
SAPONACEOUS DENTIFRICE 25 cents

FOR THE SKIN:
WHITEROSELANOLIN CREAM 25 cts

HENRY R. GRAY,
Pharmaceutical Chemist,
122 St. Lawrence Main street,
N.B.—Physicians' Prescriptions prepared with care and promptly forwarded to all parts of the city.

Surgeon Dentists.

DR. J. G. A. GENDREAU,
SURGEON-DENTIST,
No. 21, ST. LAWRENCE STREET.
MONTREAL.

Bell Tel., Main, 2818. Office Hours, 9 a.m. to 6 p.m.

DR. BROUSSEAU, L.D.S.,
SURGICAL DENTIST,
No. 7 St. Lawrence St.,
MONTREAL.
Telephone, - - - 6201.



Your impression in the morning, Teeth in the afternoon. Eminent full gum sets. Rose Pearl (Best colored). Weighted lower set for shallow jaws. Upper sets for wasted faces. Gold crown plate and bridge work, painless extracting without charge if sets are inserted. Teeth filed; teeth repaired in 30 minutes; sets in three hours if required.

NOTICE is hereby given that Albertine Gendreau, wife of Edward Kierman, of the City of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorce, from her husband, Edward Kierman, of the said City of Montreal, on the ground of cruelty, adultery, and desertion.
Dated at the City of Montreal, Province of Quebec, this ninth day of March, 1899.
W.M. B. MOUNTAIN,
Solicitor for Applicant.

FOR SALE FOR THE MILLION
Kindling, \$2.00; Cut Maple, \$2.50; Tamarac Blocks, \$1.75; Mill Blocks, stove lengths, \$1.50.
J. C. McDIARMID, Richmond square Phone 8888.

POMP AT WEDDINGS.

A correspondent signing "A. B." in the Detroit "News-Tribune," asks the question, "are people more permanently impressed by an elaborate marriage ceremony than by a simple one?" He does not pretend to answer his own question; but he reproduces the comments of one—like himself—a non-Catholic and then states that neither of them belong to any sect; and he still leaves his question unanswered. We will give the remarks that "A. B." quoted, and his own comments; they serve to show how very little these gentlemen actually know about the spirit of Catholic marriages. His friend said:—

"It is no wonder that the Roman Catholics lay more stress on the marriage vow than Protestants do. Why some people will skip to the minister's, or over to the justice of the peace, say yes to two or three questions, join hands and run away again married fast and hard inside of five minutes. But the Roman Catholic ceremony taken in full, mass and all, holds the parties down for three quarters of an hour or more, and when they leave the church they must feel that something of deep import has happened. And really they must consider the vow more binding, or they would refuse to countenance divorce.

"The whole service of a Roman Catholic Church wedding," continued the speaker, "appeals to the emotions and suggests solemnity. From the moment the guests begin to enter the church the air vibrates with the organ's tones, often sinking to those notes which seem to give forth no real sound, but which still make the

church tremble. The lights and flowers are mostly massed about the chancel; the tall candles burn and flicker with a sort of hallowed radiance, and the cross of fire sometimes suspended above and back of the altar, glows with a vividness almost startling.

"The whole scene as I witnessed it yesterday was very attractive, but it was the music that held me. It seemed to exert a sort of hypnotic influence, with its never ceasing, subtle vibrations. I fancied that it drew more people in, maybe when they had not meant to come, and held them there. Of course, this was only fancy, but it was a strong one. And by and by it brought the bride and her attendants, and the bishop and the priests, and the acolytes, in rich-hued robes, and the sound effects and the color effects mingled, and the enthralment deepened. I wondered if the bride, walking so calmly along the aisle, leaning on the arm of the relative who was about to give her into another's keeping, felt the mystic force of the situation. She held her head erect, and looked straight before her with a concentrated stare. They always do that. Probably it is only a cover for the embarrassment natural to such an occasion, when they are the centre of all glances.

"The bridal procession left a cloud of fragrance behind them, emanating from the flowers carried, and the element of a distinct perfume was added to the already languorous atmosphere. When once the marriage ceremony had commenced the impressiveness of it was something wonderful, and when the bride and groom were